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Maricopa

the land, allowing it to lie fallow for a year, provided they were able to live by gathering wild products. But if a widow had young children dependent on the crops, they would plant the season following (half a year later). On the owner's death they invited others to turn horses into his tract to clear it off as quickly as possible. If the crop was ripe the widow might tell relatives or neighbors to take it, "because while her husband was dying they had stayed night and day with her when they might have been planting for their own use." However should someone other than the male owner die, they might destroy the crops in this fashion, but usually not. This reinforces the conviction that title to the land was vested in men, but that all members of the family had some presumptive right to its use.

Two crops a year were obtained, as today by the white farmers of the Gila-Salt valleys, by planting in the early spring and again in midsummer. This biannual cropping system was coördinate with a biannual calendar, the series of month names opening with the planting of the first crop in early February and repeated with the second crop of late July or early August. Since the month names were also those of the sibs, there has derived a triple association of sib, month, and plant as totem. This does not imply that the association was historically primary with the Maricopa, since the lower Colorado tribes share it. Only one cultivated plant was so associated; corn with xavâtca'c sib, the other totem plants being wild. Xavâtca'c was the name given the lunation during which corn was planted: January–February and again July–August.

Corn was planted when the trees budded in early February, following the drying off of the floods of the preceding month which left the fields soft and moist. Pumpkins, beans, and black-eyed peas were planted at the same time, watermelons and cotton a month later. The beans and peas ripened about May, corn and watermelons in June, and pumpkins during the summer. A second crop of all these was obtained by planting again during July and the first half of August. Pumpkins and watermelons planted early in July and corn in early August would be ripe when the frost came in November. Cotton was planted in a sep-

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Maricopa

241 arate patch at the same time as watermelons. The Maricopa and
[171] some of the Yumans of the lower Colorado planted seeds which grew wild locally. Here ïkca'mac, a grass seed, alone was cultivated (see above)."

243 824 Six varieties or colors of corn were named: light red corn (daθi'cahwï't), dark red (daθi'caḳa'ḳ), white (daθi'cxama'l), yellow (daθi'cȧkwĕ's), blue (daθi'caxavȧcu'c), light pink (daθi'ckal,ă'p), and corn with streaked kernels (daθi'caxuwa'). It was impossible to secure specimens of these, since they are said to be no longer cultivated, with the exception of a single small ear, which I am not sure was a local product. This is similar to the
[171] small ears grown by the Havasupai and known to them as Mohave corn.

243 Corn was planted in little holes scratched with a planting
[412] stick, five or six kernels together in a hole, at a depth of about six inches. It grew rapidly, pushing through the earth in three or four days. The grain was not previously prepared, as by soaking, but an old man creeping along would hold kernels in his mouth where they absorbed some moisture, but solely because he would not want to go back for seed. After the stalks came up, hills were hoed up around them with the same stick.

[614] Corn was the totem of the xavȧtca'c sib. Hence they would
243 788 say, as the first kernels were planted, "You [xavȧtca'c] are known all over the world, are famous. Come up strong like that and feed everybody, so that no one will go hungry." I was also told that a man or woman of this sib would be got to repeat the formula, "Put me down in your field; bury me. I will be glad to come up."

412 The planting stick (ï'ï'xamïl'ł or ï'ï'n,ïmaxwĕ'lyïc, "stick for digging") was of cottonwood, about four feet long, two and a half inches in diameter, and flattened chiselwise for twelve inches at the lower end. It lacked the footrest of the Zuñi. My informant insisted on several occasions that they did not have the side-

[177] " My informants maintained that modern cultivation has wholly wiped out this plant. Kroeber (*ibid.*, p. 736) mentions four normally wild plants cultivated by the Mohave, among them akaamta which may be the same plant.

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Maricopa

The days were known to vary in length, but the solstices were not watched for, nor were they even named. 805 [821]

Both informants interrogated (Last Star and Kutox) stated that twelve months were counted but that there were only six names, which were repeated. The calendar month (halya', month, moon) seems to have been the lunar month. Its exact duration was unknown, apparently a matter of no concern, and I could not elicit whether it included the dark phase of the moon. Kutox stated that the moon appears twelve times a year.

The calendar was associated, not only with the seasonal appearance of plants, but with the sibs, totems, and personal names. 614 805 824 The names of the months were identical with those of sibs; the totemic plants were those gathered or planted during the month bearing the associated sib name; and the month name was said to "mean" corn and the like. Sib, month, and plant life formed a definite complex of associated ideas. Why sibs and months should bear the same names was a mystery to all informants. The association of months and plants was explained as ordained by the culture hero.

When Kukamat, the creator, died, people tried planting their seeds, but they did not know the right time. So they asked him to return. He said, "I do not know if you are strong enough to hear me." They all crowded into their one big house. When he came he spoke like thunder and they all fell asleep. All except Coyote, who tried to waken them. He told Coyote the proper time to plant and named the months so that he should know. Coyote told this to the people. [773]

The usual difficulty was encountered in attempting to get the month names and their order: "Don't remember; very long since anyone used the names." 124 805 The two informants agreed on the time the year began, the identity with sib names of at least some of the month names, and the plant-associations. The last point of agreement is important because it offers the possibility of arranging the names to agree with the seasonal round and their nearest Gregorian equivalents as follows:

February and August	xavâtca'c
March and September	ɣamitu'tc (doubtfully)
April and October	ɣipa'
May and November	l,eu'c
June and December	kûmâδi'
July and January	mavla or ɣamitu'tc

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Maricopa
Halchidhoma
Kohuana
Halyikwami

But if an enemy was doomed, he would hear the scalps weeping. Why he slept with them is not clear: "they put the pot at the old man's head because if it was elsewhere, the scalps might act as enemies and make him sick." The jar containing these trophies remained permanently in this spot, although he no longer slept with it.

The scalp dance might be repeated at any time, presumably as much for entertainment as for any other reason, taking exactly the same form. At their request the old man would bring out the scalps, wash and dress the hair; and again bathe and sleep with them for four days. They never asked directly but said, "Dress up our visitors and let them visit us."

Scalps were never used to bring rain nor to cure the sickness they caused, as by the Pima,[32] nor were they carried to war in Yuma fashion.

THE SIB SYSTEM

The Maricopa and the allied Halchidhoma, Kohuana, and Halyikwamai shared a single system of sibs (clans) of the type established for other lower Colorado Yumans by Kroeber.[33] These were patrilinear, definitely named groups, strictly exogamous, and "totemic." They not only bore names the same as or analogous to those on the lower Colorado, but these tribes shared the peculiar habit of naming women of the sib for the totems in an indirect fashion. Further, the sib system was definitely integrated with the calendar of months and hence with the economic round. There was no suggestion of localization of the sibs.

On the other hand, the system had no relation whatever to their religious life. Yet this would have been quite possible. The basis of Maricopa religion was dream experience with spirit birds and animals. The spirit dreamed of might well have been one of the totems of the dreamer, yet such was not the case. There is not a single instance of this, and it was quite remote from their minds that one should dream of his totem.

[32] Parsons, *Notes on the Pima*, p. 461.

[33] *Handbook*, p. 741.

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Maricopa
Mohave
Halchidhoma

There were differences between these sibs and those on the Colorado, or at least those of the Mohave as Kroeber describes them. Mohave sibs are said to be nameless; all the women of a sib were called by a single name, which had totemic reference; and the totemic name was not the everyday word for the totem. Thus, all Mohave women of a particular sib were called hipa. This name was said to "mean" coyote although in normal Mohave speech the coyote was hukθara. According to Mohave myth, certain men originally named Coyote were instructed by the culture hero to call their female descendants through males by the term hipa "corresponding" to their name Coyote. Similarly myth provided each one of the women's names with its associated "totem."[34]

In the Maricopa community there were phonetic equivalents of the Mohave women's names which served explicitly as names of the sibs. This is unlike the Mohave situation. The sib name was regarded as only potentially the name of all the women of the sib; many of them were called by the name of the sib, but only after marriage. The sib names might thus replace their personal names but this was by no means automatic and universal. They were rather used as convenient alternatives for the personal names. The feature of the Maricopa-Halchidhoma naming practice which contrasts most strongly with the Mohave as Kroeber describes it, is that most of the women had individual personal names, many of which had totemic import. Usually the names referred indirectly to the totems, but they were sometimes the everyday names of the totems. Some men, in addition, had names of the same sort.

To take the parallel instance, the Maricopa[35] sib χipa', one of whose totems was coyote (χatáluwe'), included forty-three women and girls. Eighteen of them bore names referring to the totems of this sib, while thirteen had names devoid of such reference. (Of the remaining twelve, some had no native names, for others it could not be recalled by my informant.) Four of the eighteen were called sim-

[34] *Ibid.*; *Preliminary Sketch of the Mohave*, p. 278.

[35] Strictly speaking, this refers collectively to the χipa sibs of Maricopa, Halchidhoma, and persons of Pima descent in the Maricopa-speaking community. It proved impossible to separate the names according to tribe in any satisfactory way (see p. 198).

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551 614 ply xipa'. The names of two women will illustrate the indirect reference of the remainder; one is named "invisible," referring to the clouds; another, "winding," referring to the wild gourd vines; both clouds and wild gourd being among the xipa' totems. Thirty-one men belong to this sib, but only one has a totemic name.

The sib name thus serves as an auxiliary designation for all the women of a sib. Some women have no other personal name. [601] More specifically it is a common term of address used by a man's relatives for his wife. For example, Mrs. Redbird of kwĭtk,ĭ'l,[A] sib has the personal name nĭk,ĭnk,ĭ'k, "iridescent green" (referring to the totem lizard), but is called kwĭtk,ĭ'l,[A] by her husband's sister. This has its counterpart in the bestowal of a nickname on a husband by his mother-in-law or someone of his wife's [606] family.[36]

614 829 The feeling is marked among these people that all the Yumans have one sib system. That particular sibs of their own are not present in other tribes is a matter of no moment: that, they would say, is due to the fact that what we are here calling sibs are to them single lines of descent, and it is but natural that some lineages are not found in other tribes. What impresses them is that everywhere on the Colorado there are patrilineal lineages, within which the women alone are designated as pertaining to the lineage, and which function exogamously. They are conscious of a system; that details differ is immaterial.

The feeling for the system is very strong. They equate the patrilineal sibs of the Pima, or rather their moieties, with their own sibs, although the basis of Pima organization is different. All the local families derived from Pima paternal ancestors are reckoned in the sibs xipa' and l,ew'c. They object violently even today to 582 allowing their daughters to marry men of sibless tribes; the chil- 614 dren would have no sib affiliation. Naturally, it is quite permissible for men to do so. There are several cases in the present generation of women who have married Indians from California. No 611 attempt was made to assign these men to particular sibs, hence 614

[184] [36] The Yuma situation also differed from that of the Mohave. Yuma sibs had definite names; these served as women's names, but the women also had personal names which referred indirectly to the totems. The Yuma differed from the Maricopa-Halchidhoma in that the sib name regularly substituted for the personal name in later life (Forde, *Yuma Ethnography*, pp. 142–47, 149).

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their children are not placeable. The bastard origin of one woman can never be forgotten, since she belongs to no sib, her Indian father being unknown. I do not know how the matter came to be resolved in the case of several individuals known to be descendants of white men, but they have sib affiliation. On the other hand, all the known members of the Halchidhoma sib kwĭtk,ĭl,ᵃ are derived from a remote Walapai ancestor. They do not know how he came to be called kwĭtk,ĭ'l,ᵃ, but presume that the Walapai must have sibs, which is not the case.[27] They would be distinctly nonplussed if their women married men of a matrilineally organized tribe, such as the Apache or Southeastern Yavapai, but no such marriages have occurred, since these were mortal enemies. There is a recent instance, however; a marriage of a Maricopa girl to a Hopi man, now resident in nearby Phoenix. The girl's family, with whom I discussed the case, looked upon the placing of their two infants as an unsolvable problem.

Lists of sibs (cimu'l) of the several local tribes were obtained from several individuals. They were not always in agreement as to the tribal origin of particular sibs: the most probable ascription appears in the following list (Table IV). There may have been other sibs among the Halchidhoma, Kohuana, and Halyikwamai before they joined the Maricopa. But it is improbable: since the migration occurred only in the generation preceding that of my older informants, other sibs would have been remembered.

Some of the ascriptions are certain: Halchidhoma, kwĭtk,ĭ'l,ă; Kohuana, cĭnyikwĭ'ŝ and ɤĭlyi'; Halyikwamai, tŏxpa'ŝ; Yuma, cŭkăpa'ŝ; Halchidhoma and Kohuana, cĭkăma'; Kohuana and Halyikwamai, sala'l. It was thought probable that Halchidhoma kwŭc^{a}ku' and l,ămu'c were derived from the Kohuana. There is some doubt that the Halchidhoma originally had the sibs they share with the Maricopa, but the probability is high. Maricopa mavĭ'ŝ is extinct or may never have existed as a sib. (It is one of the month names.) My informants had never heard of anyone locally with this sib affiliation, but one man knew it as a Yuma sib. Yuma cŭkăpa'ŝ and Pima l,ɛʊ'c and ɤipa', given in this list, refer to individuals of immediate Yuma and Pima descent.

Some of the Maricopa and Halchidhoma sib names were the same as the six month names. This, incidentally, makes it more certain that both peoples had the same sibs, as they seem to have

[27] There is a Mohave sib kutkilya with which he may have been affiliated (Kroeber, *Handbook*, p. 742).

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had the same calendar. These months are xavâtca'c, ɣamitu'tc, and kŭmâθi'. Other month names were doubtfully the same as sibs: Last Star added l,ɛu'c and mavĭ's as month names, Kutox added ɣipa'. Both gave macɣipa's as the name of a month, but Last Star maintained that this corresponded to the sib name

TABLE IV

Sibs

Maricopa*	Halchidhoma	Kohuana	Halyikwamai	Pima	Yuma
l,ɛu'c.....	l,ɛu'c	.....	.....	l,ɛu'c	.....
ɣipa'.....	ɣipa'	.....	.....	ɣipa'	.....
xavâtca'c....	xavâtca'c	.....	.....	.....	.....
ɣamitu'tc....	ɣamitu'tc	.....	.....	.....	.....
kŭmâθi'.....	kŭmâθi'	.....	.....	.....	.....
pakĭ't.....	pakĭ't	.....	.....	.....	.....
	cĭkâma'	cĭkâma'	.....	.....	.....
	kwŭc^{a}ku'	kwŭc^{a}ku'	.....	.....	.....
	l,âmu'c	l,âmu'c	.....	.....	.....
		clayikwĭ's	.....	.....	.....
		sala'ĭ	sala'ĭ	.....	.....
mavĭ's (?)...	.....	.....	.....	.....	mavĭ's
	kwĭtk,ĭ'l,^{a}	.....	.....	.....	.....
		ɣĭlyi'	.....	.....	.....
			tŭspa's	.....	.....
					cŭkâpa's

[114] * Kroeber (*Handbook*, p. 740) gives a list of sibs purporting to be Maricopa, but it is palpable that these refer to the several Maricopa-speaking tribes now forming the joint community. Kwaka is evidently Halchidhoma and Kohuana kwĭc^{a}ku'. Kaila, sand, does not occur in any of my lists. The following sibs among the "Maricopa from the Coeopa," which Kroeber interprets to mean the Kohuana, do not occur in my list of local Kohuana sibs: halpot, a bush; kwutkil, any yellow animal; mavo, rattlesnake; kwinio, deer; hutpas, sedge (see also Gifford, *Clans and Moieties*, pp. 158 f.). Of these, only one (kwutkil) is known locally. It may be that these Kohuana sibs exist among remnants of this tribe elsewhere.

ɣipa'. The significant point is that both felt that the sib system was in direct relation to the calendar round. The plants that are [824] cultivated, or which ripen in a certain month, are the totems of the sib having that month name. Thus, corn is planted in the two months named xavâtca'c (February and August); ɣamitu'tc is the month for gathering mesquite; cholla cactus ripens in ɣipa' and the giant cactus in kŭmâθi'; ɣipa' months (April and September) are also the months of rain. Corn, mesquite, cholla, suhuaro, and rain are all totems of the correspondingly named sibs.

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Curiously enough the general creation myth, which tended to account for all items of culture, did not directly refer to the establishment of the sibs. It told how the culture hero instructed the people when to plant and when to gather fruits, and how he named the months that they might know the proper time, but my aged informant could only infer that the sibs and their totems were fixed at this time. 614 773

The totemic references of the sibs are as follows: 614

l,ew'c	buzzard, fire, beetle,[28] sun
xipa'	coyote, fox, eagle, rain, clouds, opuntia cactus, cholla cactus, moon, wild gourd
xavâtca'c	corn, beetle,[28] wildcat, frog
xamitu'tc	bean mesquite, road runner, lizard[29]
kûmaθi'	ocatilla cactus, giant cactus
pakl't	buzzard
cîkâma'	giant cactus
kwîc'ku'	dove[30]
l,âmu'c	(unknown)
clayikwl'a	(unknown)
sala'l	bean mesquite
mavl'a	rattlesnake
kwîtk,l'l,[31]	eagle, lizard[32]
xllyi'	(unknown)
tôspa'a	(unknown)
cûkapa'a	red ants, deer

It proved impossible to discover which totems pertained to the similarly named sibs of the several tribes; those of xipa', e.g., to Maricopa or Halchidhoma. The informants' view was that every sib of the same name would necessarily have the same totems.

The idea prevails that these were not all the totems of the sibs; rather that they were more numerous. Even with the relatively small number given for l,ew'c or xipa', for example, no single informant named them all at one time. It is really doubtful, however, that there are many more than are cited here.

The "totemic" relationship is only slightly developed. It is

[28] A red or yellow beetle.

[29] A rare lizard having a green back.

[30] Not the whitewing.

[31] A lizard living near the water, having a curved tail bearing black marks and an iridescent green breast.

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614 felt that there is an association between the totem and the totemite, but the character of the relationship is not defined. Its chief expression is in the naming-habit. Perhaps the quality of the association is best expressed in the manner in which it was translated: l,ew'c "means" buzzard; it "refers" to fire; it "takes its name after" the sun; mavi's "prefers" the rattlesnake; xavâtca'c and l,ew'c "have the same insect." For the rest, the totemites praised their totem or boasted of it; they looked on it as peculiarly theirs. People in general called the totem by the sib name on more solemn occasions, though not in everyday parlance. There were no taboos of any sort surrounding the totems; they did not hold them in any degree of veneration or awe, nor did they address prayers especially to them. All in all, the emotional quality of the association was very slight.

The following statements define the attitude:

614 821 People of l,ew'c sib say the sun makes the plants grow: they would praise it. They call the sun l,ew'c, and say "Look down on us and make us feel happy. Come out and shine brightly on us; shine on our plants." People of other sibs would also call it l,ew'c and pray to it the same way. Those of this sib would praise the month l,ew'c, saying it was good for all living things, making them warm, and bringing green leaves on the trees.

Xipa' people regarded the rain prayerfully, saying, if it was cloudy, "Rain on the people so they may have plenty to eat." Other sibs would say, "xipa', look down on us and give us plenty of water." When one is eating opuntia fruit, he says "xipa', turn your back," meaning the spines should turn away so the eater will not be pricked.

614 824 In xavâtca'c month it is warm enough for plants to grow. Corn is then planted; because they are starving, they are glad to put in the seeds. It takes but four days for the corn to come up. Hence, they, the xavâtca'c people, praise the plants. Xavâtca'c praised the corn as the prettiest thing that ever grew in the fields. If one was about to plant, the field being ready, he would get a man or woman of xavâtca'c, who would say, "Put me down in your field; bury me. I will be glad to come up," meaning he was

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the corn himself. But these xavâtca'c people would eat corn too; they would only praise it. 614 824

Those of xamitu'tc praise that month, saying the trees had again come to life, were standing up stoutly, ready to bring mesquite beans to feed everyone.

Pakl't would boast, speak well of the buzzard. (One of them said, "Our white friends have dreamed of the buzzards; that is why they make airplanes.") At harvest time when it is cloudy, and buzzards always fly about when it is overcast, pakl't people say, "cimu'l (sib), drive all the clouds away, so rain will not destroy our crops." 614 825

Kwîtk,l'l,[4] sib looked on the eagle and lizards as its friends, and as friends, would not kill them. Kutox (of this sib) said, "When I see the little lizard, I praise it and boast of it as something big. I pray to the eagle when I go to bed, 'You are way above the sky and can look down on me and protect me. When I am asleep and there is any harm near, wake me.' To the lizard, I say, 'You are creeping on the ground just like the poisonous snakes: try to keep the poisonous creatures away from me.' "

Although several sibs had the same totems, there was no tendency to group them on this basis in phratries. That is, they recognized that two sibs had identical sentiments for a particular totem and that their relationship was therefore different from that with other sibs, yet there was no temptation to consolidate such pairs. Several statements describe this position. The Maricopa sibs xavâtca'c and l,ew'c "have the same insect" (a red or yellow beetle), so they are "almost alike," yet they could freely intermarry. Pakl't and l,ew'c both refer to the buzzard, but they do not consider themselves related. Pakl't people call it pakl't, while l,ew'c call it by their sib name. Contradictory to this, the single Halyikwamai family of sala'l sib have mesquite for a totem; so has Maricopa xamitu'tc, hence "these would consider themselves as belonging to one group." 614 (615)

It is significant that although the Maricopa community knows the Pima quite well, my informant had no inkling of Pima social structure. The Pima have five patrilineal sibs bearing meaning- 829

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829 less names, three of them grouped in one moiety, two in the other. The moieties are called Vulture (buzzard), Red People, or Red Cow-Killer, and Coyote, White People, or White Cow-Killer.[42] My informants did not know why those of Pima ancestry were classed invariably as either xipa′ or l,ew′c. They knew only that the part Pima of xipa′ sib say that their sib refers to the coyote. The reason is, however, transparent: since Maricopa-Halchidhoma xipa′ refers to the coyote, l,ew′c to the buzzard, the Pima married into the Maricopa community have been equated by their moiety affiliation with the local sib system.[43] (This raises the question, incidentally, whether the essential Pima unit is not the moiety rather than the sib.)

[609] [614] [563]

162 614 The relative numerical strength of the sibs, as checked from an allotment list of 1915, is as follows: xipa′, 83; l,ew′c, 55; clkâma′, 21; xavâtca′c, 16; sala′l, 14; clnyikwl′s, 12; kwîtk,l′l,ᵃ, 12; xamitu′tc, 9; cŭkâpa′s, 9; pakl′t, 5; kwŭc⁴ku′, 1; l,âmu′c, 1; tŏxpa′s, 1; xllyi′, 1 (total 240). Kŭmâθi′ and mavl′s are extinct; the latter, at least, may never have existed. Since tŏxpa′s and xllyi′ are repesented only by women, they too are about to be extinguished. My informant Last Star believes that xipa′ and l,ew′c were the largest sibs in earlier times as they are today.

[173]

614 [611] [601] While all the members of a sib were regarded as in some sense related, it was recognized that there were several distinct lines of descent within it, between which blood relationship could not be established, or at least was not definitely known. Hence people of one's own sib, not relatives, were not called by kinship terms. The terms in use were "friend," kiyi′ (used between men) and ciyi′ (when one or both persons were women). So also a man might marry in his mother's sib anyone not related to her by blood. On the other hand, marriage to a non-relative of one's own sib was prohibited.

There seems to have been no preferred marriages between par-

[42] Russell, *Pima Indians*, p. 197; Parsons, *Notes on the Pima*, p. 455; Lloyd, pp. 147, 163; Gifford, *Clans and Moieties*, p. 174.

[43] It is interesting to note that my informant remarked that "the Pima say tclk,â′vâ (man's cross-cousin) for cimu′l (sib)." Parsons found that the Pima referred to the moiety by the term that is used for cross-cousins (*op. cit.*, p. 456).

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ticular sibs. To be sure, I understood Last Star to say that ļ,ew'c, xipa', and xavâtca'c preferred to marry, but he may have meant no more than that they did intermarry most frequently. Since they are the largest sibs, chance would inevitably make this the fact. A record of sixty-two marriages covering the present and past generations is appended. There does not appear to be

TABLE V

DISTRIBUTION OF MARRIAGES ACCORDING TO SIB

	ļew'c	xipa'	Pima xipa'	yamiu'c	xavâtca'c	cleyikwe'c	pakl'c	kwiik,ly'c	cikima'	kwic'ku'	ļamu'c	sula'l	xliyi'	cikipa'c	cilkipa'c	Unassigned
ļew'c	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
xipa'	7	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Pima xipa'*	1	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...
yamiu'c	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
xavâtca'c	6	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
cleyikwe'c	1	2	...	1	...	...	...	...	...	...	...	...	...	...	...	...
pakl'c	1	1	...	...	1	...	...	...	...	...	...	...	...	...	...	...
kwiik,ly'c	1	4	...	1	2	...	...	...	...	...	...	...	...	...	...	...
cikima'	2	...	1	1	...	1	...	...	...	...	...	...	...	...	...	...
kwic'ku'	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...
ļamu'c	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
sula'l	1	2	1	...	1	...	...	...	1	...	...	...	...	...	...	...
xliyi'	...	1	...	...	1	...	...	...	...	...	...	...	...	...	...	...
cikipa'c	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
cilkipa'c	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Unassigned	4	3	...	...	...	...	...	1	...	...	...	1	...	...	...	...

* There are xipa' individuals of Pima descent.

any clear-cut marriage preference. The distribution seems random: the number of cases is too small to make it worth while to calculate the probabilities.

The sibs were strictly exogamous in theory, but it will be observed that they were not so in practice. The breach occurs in the largest sib, xipa': three were marriages among xipa' of the local community and two with individuals who were either Pima or of Pima descent. Of the first category, two marriages occurred some time ago, and in one case husband and wife were close

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Maricopa

183 blood relatives. In the other two marriages within the local xipa'
●614 group, the couples were not related. One of these cases is interesting: a Maricopa xipa' woman married first a Pima classed as xipa' and later a Maricopa xipa'. Breach of the exogamic rule is implied in aboriginal times, for a stereotyped reaction was described which I doubt ever occurred with the modern marriages.

582 A man could not marry any known blood relative of either
588 parent, nor any woman of his own sib. Hence he could marry an
614 unrelated member of his mother's sib. If two related individuals
684 did marry "without their parent's consent," they were regarded as dead. All their relatives would gather at the girl's home and mourn all day. They would set fire to the house, and break up and destroy all their belongings, just as though the girl had died. The man's parents did the same thing. The old people then told the couple they must never part, never remarry. It was held that children born to them would be weaklings.

In recent times the reaction was not so drastic. Sixteen years ago, B. J., a shaman now dead, married a girl of his own sib, xipa', who was in addition a close relative. His mother and this girl called each other by first-cousin terms; the exact relationship is unknown. The wife called him ẽnu', older sister's or cousin's child. He was an orphan who lived with her parents. People tried to prevent their marriage; they thought it revolting.

In another instance, a man married his paternal grandfather's sister's daughter (hence of another sib). I was told that in the old days this could not have happened. After nearly ten years, the aged grandfather is still unwilling to forgive, although he lives with the couple.

NAMES

553 Babies were given non-significant names, nicknames, by their mothers. It was not until they were several years old that real names were chosen, and these are given casually by anyone, without formality.[44] Boys' names were chosen indiscriminately, but girls were commonly named with reference to their sibs.

551 Thus, xamitu'tc sib had for its principal totem the bean mes-
[614] quite, hence the girls of this sib were commonly named for parts of the mesquite, and sometimes the boys. One little girl of this sib, e.g., was named by her maternal grandmother's sister,

[44] The Pima naming ceremony with godparents was unknown here (Russell, *Pima Indians*, p. 188).

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Maricopa

551 think of renaming objects for which the dead had been named, nor of using circumlocutions. This tabu, coupled with the freedom with which new names were coined, brought it about that there was no inheritance of particular names.

Maricopa names had thus a contradictory character. They were significant in that many of them had totemic reference and in that they were not lightly used, but they were not emotionally significant. The tabu was on the whole not emotionally rooted; it was rather a matter of etiquette, of good form. Their non-significant character is borne out by their nickname nature, the fluidity of composition, the casual way in which they were bestowed, and the readiness to change. Even the names having totemic reference are one with the avowed nicknames in that they are mere designations, just as dogs were named for convenience of reference.

124 The names of all persons in the Maricopa community which
551 follow are based on an allotment list dating from about 1915.
614 These were obtained with difficulty from my interpreter, who in-
[115] variably interrupted the procedure when a third person approached. It was striking that she knew the sib affiliation and the complicated tribal lineages even in cases where she could not recall the person's name. All the persons listed are Maricopa-speaking members of the single community despite their diversity of tribal ancestry. Probably every one of them is of mixed tribal blood, so that only in those few cases where this is not known to be the fact, could we describe them as specifically Maricopa, Halchidhoma, Kohuana, or Halyikwamai. The tribal
[128] designations in the following list do not mean that the individual is reckoned an Halchidhoma, e.g., but that the patrilineal descent is from the Halchidhoma sib of that name rather than from the equivalent sib of one of the other tribes.

128 The names are grouped by sib and sex, so that all names of sib
551 reference appear first (marked by an asterisk), then those referring to personal appearance and habits, other names with meaning, and those for which my interpreter knew neither meaning nor the reason for the bestowal of the name. In all cases where meaning is recorded, a satisfactory etymology was ob-

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Maricopa

tained. In no case did an etymology seem forced or a folk-etymology attempted. All names are in the Maricopa language.

Certain features appear clearly from this list. Not all the "totems" of a sib are referred to: for example, l,ew'c names refer to buzzard, fire, and sun, but not to the beetle. A surprisingly large proportion of women's names have sib reference, fifty-eight in a total of eighty-eight. The proportion is uniform in all the sibs. Actually the habit of bestowing sib-names is not randomly distributed, but prevails rather in certain families. If these are excluded, the proportion of sib-names drops appreciably. So far as I know this fact has no sociological significance, but seems solely a matter of preference for this type of name.

For instance, in kwiθ,Pl,ᵉ sib, numbers 166 and 168 are brothers; 166 is the father of 170, whose children are 169, 165, 164 (sons), and 159, 160 (daughters); a third daughter having no native name. The son of 168 is 167, and 171 the son of 169. Of these, the brothers and sisters 159, 165, 160, and 164 have names all referring to the lizard. Again, in ɣamiʇu'ʇc sib, the sons of 123 are 124, 125, and W—— (referred to above), the daughters 119, 120, and 121. Names 119 and 120 refer to the mesquite beans; 121 to the roadrunner.

The list is presumably deficient in at least one way: there are no names which refer grossly to sexual matters, which might have been expected, since this is general among the Yuman tribes. I can only believe that my interpreter deliberately avoided mentioning these, just as she avoided coarseness at all other times. It may be that the untranslated names and those of people whom she declared had no native names, are of this character.

TABLE VI

List of Names

sib: l,ew'c

Women

*1	saxavâcu'lc.....	bluish forehead	The sun's rays, as it rises, are blue.	Maricopa
*2	xaaâl'sh.....	sun rays		Halchidhoma
*3	hâaa'.....	blaze	Refers to fire.	Maricopa
*4	n,ikama'.....	untouchable	Refers to fire.	Maricopa
*5	n,ika'm.....	——	Refers to fire.	Maricopa
*6	oi'lv.....	moving to and fro	Refers to the blaze of a fire.	Maricopa

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Maricopa

TABLE VI—*Continued*

*7	ɬɐu'ciyθaa.....	[buzzard?] flies		Maricopa
*8	ɬɐu'canč'g.....	dignified [buzzard]		Maricopa
*9	matcinyau'.....	pretending to hide	Refers to the buzzard soaring on high.	Maricopa
*10	ɬɐu'c.....			Maricopa
*11	ɬɐuctɐs'n.....	good (true, real)		Maricopa
*12	ɬɐu'c.....	———		Maricopa
*13	ɬɐu'c'in'vɐ.....	unfastening ———		Maricopa
14	kalaa'lk.....	slender	She is slender.	Maricopa
15	vikwanč'a.....	stone-bumping [head]	Named after one of her Yavapai ancestors, a captive girl who was thrown on a stone because she resisted.	Maricopa
16	tamaakwi'n.....	twisted		Maricopa
17	alayč'g.....	ashamed		Maricopa
18	matkuč'ɬ'.....	appearing		Maricopa
19	pamikimaciaai'...	——— angry		Maricopa
20	tatu'vɐ.....	———		Maricopa
21	mutca'c.....	———		Maricopa
22	kwaqa'aa.....	———		Maricopa
		Men		
*23	yimiayai'.....	[sun]light path		Maricopa
*24	iayč'eumi'.....	sun's down [feathers]		Maricopa
*25	kiyu'aakwicampč'p.	four things flying	Refers to the buzzard as huge.	Maricopa
26	tcimaču'ika'vɐ....	red ant going in		Maricopa
27	tcimaču'ɬ,kiču'....	red ant's eye		Maricopa
28	kwaqaiaatu'aa....	starving at hoop and pole game	He was thin and delicate. He walked as though falling from hunger. In the spring, at the time they play this game, people are starving and can not run.	Maricopa
29	tackvu'i.....	shriveled	He was underdeveloped.	Maricopa
30	{maqaikwɬ,aš'k.... / pantalo'n.....	old man-lad / (Spanish)	Boyhood name. Every time he went off, he came home with no (new?) pants.	Maricopa

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Maricopa
Halchidhoma

TABLE VI—*Continued*

31	tiayumkwaiya'm...	moving the night		Maricopa
32	tcumkci,amil'm....	[a foreign] tribe mourning	Refers to the enemy's mourning.	Maricopa
33	xatlâwe'ydm.....	burn: coyote		Maricopa
34	ma.u'l,ᵏ.....	antelope	He took part in races; his wife's mother called him thus.	Maricopa
35	xaayumkx'vt.....	kingfisher (*l*)		Maricopa
36	tctwathimisi'l,ᵏ....	chickenhawk's thigh		Maricopa
37	uvuti'c.....	tobacco-bow		Maricopa
38	'yaaiwa'.....	real (good) heart		Maricopa
39	cuvu'm.....	shifting		Maricopa
40	cutl'k.....	barely touch		Maricopa
41	kcnaiya'.....	chickenhawk's mouth		Maricopa
42	cuva'n.....	gathering in bunches		Maricopa
43	pîn,ava'.....	beaver's house		Maricopa

sup: zipa'
Woman

°44	ma.u'rtk.....	mixed	Refers to the interlaced branches of cholla (*l*) cactus.	Halchidhoma
°45	zhai'ᵏ.....	something gone (*l*)	Refers to the calyx of the cholla from which the fruit has been plucked.	Maricopa
°46	amûmu'l,ᵏ.....	sour	Refers to the sour fruit of the cholla.	Maricopa
°47,48	vacawu'.....	[spines] sticking out	Refers to the cholla.	Maricopa
°49	packua'l,ᵏ.....	[moon] appears and shows plainly	Refers to the moon.	Maricopa
°50	kll'kayu'm.....	invisible [clouds]	Refers to clouds.	Halchidhoma
°51	'nô'mp	[clouds] pressing down (lowering)	Refers to clouds.	Halchidhoma
°52	rclnâ'ldj.....	hanging [clouds]	Refers to clouds.	Maricopa
°53	xacmâu'ltc.....	smoke bank	Refers to clouds as they lower over the mountains.	Maricopa
°54	kolal'm.....	distant	Refers to distant thunder.	Maricopa
°54a	n,imackwl'a.....	winding	Refers to the wild gourd vine winding over tree branches.	Maricopa
°55	zipa'.....	——		Halchidhoma

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma

TABLE VI—*Continued*

551	°56,57,58 xipa'.....	———		Pima
614	°59 xipacaal'k.....	——— holding	May refer to an edible caterpillar, which was caught and held in a peculiar fashion.	Maricopa
	°60 xipa'nɬx.....	——— dignified		Maricopa
	61 micqaimu'p.....	becoming a girl		Maricopa
	62 xll,ʰtĕ'va.....	sprouted		Halchidhoma
	63 n,ivaca'l,ʰ.....	sprinkling		Maricopa
	64 aiva'mʰ.....	[sun] slips below [horizon]		Maricopa
	65 hll,iu'c.....	keeping something in sight		Maricopa
	66 tcai'ya'.....	———		Halchidhoma
	67 cici'm.....	———		Halchidhoma
	68 mai'kati'c.....	———		Maricopa
	69 kwicilyu'c.....	———		Maricopa
	70 tacpŏ't.....	———		Maricopa
	71 xamc'klnyame'va..	———		Maricopa
	72 aatckasa'tc.....	———		Kohuana
	73 ulyau'l.....	———		Maricopa
		Men		
	°74 xa'lyaalyaŏi'k.....	appearing in the moon	Refers to Coyote who appears in the moon.	Maricopa
	75 tcakwa't.....	yucca (or whip)	He has little hair, which is also curly. (Yucca is used by the Pima for washing the hair. Its leaves are fringed with curling fibers.)	Maricopa
	76 kiye'aamatxa'.....	flying wind	He walks rapidly; always quick at his tasks.	Maricopa
	77 tcipai'ŏo'.....	gnat's eyes	His eyes were very small.	Maricopa
	78 xa'anakŏ'k.....	tail straight down	He always wore his long hair only down the back.	Maricopa
	79 unylclma'.....	dreaming of a road	He never stayed home: his mother-in-law said the reason must be that he dreamed of all the roads.	Maricopa

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma
Kaveltcadom

TABLE VI—*Continued*

80	nlmaułca'k.....	paternal grandmother's bones	Implies that the enemies' grandmothers' bones lay about, so many were killed.	Maricopa
81	nlɀnlɀkwlaau'.....	humming bird—good runner		Maricopa
82	ima'tkwlaamhai'...	rubbing his body		Maricopa
83	halyłau^{a}apa'a.....	hidden rabbit		Maricopa
84	maɀain$_{,}$un$_{,}$l'.....	boy's road		Maricopa
85	tcłu'naakwlaa'naa....	left-handed hawk		Maricopa
86	matkui'a.....	stretching (when tired)		Maricopa
87	^{a}vitcuhu'i.....	pouring pebbles		Maricopa
88	taai'cvaxa.....	killdeer guts		Maricopa
89	mahwltapa'vaa.....	roasting bear		Maricopa
90	kil$_{,}$^{a}ahwai'.....	club		Maricopa
91	ɬwaału'.....	knife		Maricopa
92	ẽnyo'x^{a}.....	variegated		Halchidhoma
93	mai^{a}nyẽ'n.....	managing		Kaveltcadom
94	tinyẽ'mkwllyõ'ɀ...	patting the night gently		Maricopa
95	ce'lkwlcakwõɬ'....	buzzard-husking [corn]		Halchidhoma
96	cuma'kaɀwi'vaa....	dream-odor		Halchidhoma
97	ɸũnyamicaɸau'....	mad-taken		Maricopa
98	ɀamkImɀai'.....	bird-boy		Halchidhoma
99	maɀai'kwakẽ'tc....	shooting boy		Maricopa
100	ɀai'ẽm^{a}gwẽnẽ'ɀ....	move—dignified		Maricopa
101	unylkwaɸu'l$_{,}$^{a}.....	hidden road		Maricopa
102	'unyi'a.....	———		Maricopa
103	mũski'aa.....	———		Maricopa
104	isl'k.....	———		Pima

SIB: xavàtca'c

Women

°105	xavàtca'c^{a}põ'k.....	——— popping	Refers to the popping sound of corn being parched.	Maricopa
°106	xavàtca'ckuwa'l$_{,}$^{a}..	———appearing	Refers to corn.	Maricopa
°107	^{a}ɀu^{a}t.....	pretty.....	Describes the appearance of the corn.	Halchidhoma
°108	tũkaa'vaa.....	slow	Corn comes up slowly.	Halchidhoma
109	xavàtca'c.....	———		Maricopa
110	ta'vlcmlõ'm.....	light (weight) flower		Maricopa

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma

TABLE VI—*Continued*

Men

111	ma.i'l$_y$^$_h$.....	worm	He was afraid of worms when a little boy.	Maricopa
	mat^{a}kwl'cökaü'm...	light (weight) shadow		
112	tcä[illegible]kwl's.....	yellow hawk		Halchidhoma
113	laya'tcipakwa.u'l..	holding the sunrise		Halchidhoma
114	mat^{a}xa'.....	wind		Halchidhoma
115	muxoi^{q}.....	steam		Halchidhoma
116	cakwl'.....	branching (as a tree)		Halchidhoma
117	küm^{a}cl's.....	———		Halchidhoma

118: ɣamitu'tc

Women

*118	tavïcuna'u'n.....	flowers short lived	Refers to the mesquite blossoms.	Maricopa
*119	wanyuwa'n.....	hanging in bunches	Refers to the green mesquite beans which hang in bunches.	Maricopa
*120	hlln,ätäma'g.....	leaving it lying	Refers to the poorer mesquite beans which are left on the ground.	Maricopa
*121	yuɣ.....	crawling	Describes the roadrunner as it runs with its head down.	Maricopa

Men

122	avɛ̈ɣaka'm.....	snake going through [water]		Maricopa
123	matäkwlasunyɛ̈'...	yellow road		Maricopa
124	sumɛ̈miyl'm.....	walking over down (feathers)		Maricopa
125	tcic'näma'm.....	waking birds		Maricopa

128: pakl't

Women

*126	pakltsi'ɣ.....	——— snuffle	Refers to the buzzard which sniffs (detects) dead animals first.	Maricopa
*127,128	pakl't.....	———		Maricopa

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

Maricopa
Halchidhoma
Kohuana
Yuma

TABLE VI—*Continued*

Men

129	'matallvδ'ɛ.....	big hole in the ground		Maricopa

557
614

SIB: clkâma'

Women

*130	'Ilyâδɛu'.....	appearing	Refers to giant cactus fruit.	Kohuana
*131	Ilyâva'c.....	they are appearing	Refers to giant cactus fruit.	Halchidhoma
*132	clkâma'.....	———		Kohuana
	kwica'a'aâ.....	slender	She was slender when a child.	
*133,134	clkâma'.....	———		Halchidhoma

Men

135	meδlIɛacu'i.....	bread without salt		Kohuana
136	cllyÎ'n.....	(Spanish *Italiano*)	Looks like an Italian.	Kohuana
137	xanâpa'tɛ.....	real (good)—lying down		Kohuana

SIB: kwîc'ka'

Man

138	vanδ'ɛ.....	(a plant)		Halchidhoma

SIB: l,âmu'c

Man

139	hatâluwî'cupa'....	coyote scratches [himself]		Halchidhoma

SIB: clayikwî'a

Women

140	kwîamInyo'aâ.....	painted yellow		Kohuana
141	tcuma'k.....	———		Kohuana

Men

142	kwiδuyito".....	watermelon belly	When he was a baby, they tapped on his protruding abdomen as on a ripe melon.	Maricopa†

† The men, Nos. 142, 143, and 144, are members of a single family, said to be "Maricopa and part Yuma." The sib clayikwî'a is not Maricopa, but ciatwa'ɛ, is given by Harrington and Gifford as a Yuma sib, hence we may infer that the lineage is really Yuma (Harrington, *Yuma Account of Origins*, p. 345; Gifford, *Clans and Moieties*, p. 158). According to Forde (*Yuma Ethnography*, p. 143), this may rather be a Diegueño sib.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Kohuana
Halyikwamai

TABLE VI—*Continued*

551 614	143	kwltcaglasti'n.....	canteen head	His occiput is flat like a canteen.	Maricopa
	144	xakə'ɬuttcu'c.....	carrying his daughter's child		Maricopa
	145	xlemâce'kupa'xa....	last star	He was an only child: when one sees the last star, it is the only one.	Kohuana
			SER: sala'l		
			Woman		
	*146	tavâcuac'vâ.....	drinking flower	Refers to the mesquite, when it first blossoms.	Halyikwamai
	*147	tcîcpama'l,'.....	stored—white	Refers to the mesquite: if the green beans are stored, they turn white.	Halyikwamai
	*148	ɬuku't.....	mesquite bean bearers	The word means a group of women bearing loads of mesquite beans.	Halyikwamai
	*149	xylmiyu'vâ.....	shows plainly	Refers to the appearance of ripe mesquite beans.	Halyikwamai
	*150	tx'vâclîyaô'k.....	flowers appearing	Refers to mesquite.	Halyikwamai
	*151	a,iktwu'mkâôau'..	starts picking from the beginning	Refers to mesquite beans.	Halyikwamai
			Men		
	152	aumî'kwickît.....	cutting (downy) feathers		Halyikwamai
	153	matapû'c'.....	mud filled (packed)		Halyikwamai
	154	uayî'ɬwaxaef'k....	two roads		Halyikwamai
	155	xîl,ɬamo'kutcnâô'k	kicking a fly		Halyikwamai
	156	hîlyami'c.....	———		Halyikwamai
			SER: tôɬpa's		
			Woman		
	*157	tôɬpa's.....	———		Halyikwamai
			SER: xîlyi'		
			Woman		
	158	xîlyako'vâ.....	no more	Refers to enemies exterminated at the Kohuana village. (xîl'kwîp is the Kohuana form of this name.)	Kohuana

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Halchidhoma

TABLE VI—*Continued*

SIB: kwîtk,l'l,[A] 551 614

Women

*159	nîk,lnk,l'k.....	iridescent green	Refers to a lizard, whose breast is iridescent green.	Halchidhoma
*160	ts'vicunâu'k.....	flower-curl	Refers to the lizard's curved tail.	Halchidhoma
*161	kwaiôliyô'l.....	———	(Refers in an obscure way to the sib.)	Halchidhoma
162	matmâso'[A].....	eating herself	She was a cranky child.	Halchidhoma
163	mathâtu'm.....	gathering dirt		Halchidhoma

Men

*164	'uvâau'nyuti'c.....	rain—bow (not rainbow)	Describes the lizard's tail, which is thought to resemble a bow, hence also a rainbow, and hence the rain.	Halchidhoma [825]
*165	mankwânau'.....	sudden runner	Refers to the sudden running of the lizard.	Halchidhoma
166	uwâ'n,[A].....	carries all the weight	Childhood name. He was a stout child, whom they would bounce up and down.	Halchidhoma
	kutô'g.....	women's dice (also playing cards)	His explanation is that his face is lozenge-shaped like the pip on a card. The common explanation is that this name was given by his mother-in-law because he spent all his time playing cards: she said he was full of the figures on the cards.	
167	tcuve'kâml'c.....	returning mourning	Named for the mourning ceremony.	Halchidhoma

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma
Yuma

TABLE VI—*Concluded*

551 614 168	tĭlke'.....	top-heavy	Childhood name: because as he walked he nodded his big head.	Halchidhoma
	tinyĭmkwaxau'....	night [is] a good runner		
169	matáxa'kwinyuwĭ'c.	wind owner		Halchidhoma
170	sĭmĭ'kwictĭ'vá.....	tying downy feathers		Halchidhoma
171	tcie'xákwŏckwi'xá..	following a bird		Halchidhoma
		SIB: cŭkápa's		
		Women		
°172	tŏckáva'k.....	coming back and forth	Refers to the movements of red ants. Kutox says it refers to the tracks of deer going to and fro.	Yuma
°173	mátn,iŏ'.....	coming toward each other	Refers to the red ants.	Yuma
		Men		
°174	cuŏ'l,ŏ.....	hiding	Refers to red ants, whose nests are difficult to find and destroy. Kutox says the one who named this man meant the deer hiding.	Yuma
175	tcienxtŏp.....	bird-throw		Yuma

THE KINSHIP SYSTEM

601 [171] The Maricopa kinship system closely resembles that of all other Yuman tribes in the stress laid on age distinctions among brothers and sisters and their descendants. It goes farther than most in the systematic way in which these distinctions are carried out in terminology. Add to this that brothers and sisters are called brother and sister only when full brothers or sisters, or when derived from the same mother, but not when they have only a father in common. The general impression is one of be-

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

wildering complexity, yet it is clear that they operate with a few simple principles. 601

The word "system" is quite legitimately employed for this body of kinship designations. It became quite clear that the Maricopa themselves think of it as a well-defined system. Thanks to my interpreter, Mrs. Redbird, it was possible to enquire systematically into the relationship of every person in the collateral lines derived from common greatgrandparents. She needed to know no more than the sex and relative ages of the siblings from whom the lines were traced to give without hesitation the terms used between any pair in the succeeding generations to no matter what degree of remoteness. She was frankly operating with a system. Every one of the usages obtained from her was checked and cross-checked, and in nearly every instance her first response was found to be correct. Not so her mother, an old-time Maricopa of nearly sixty, who, her daughter told me, could never tell what her relatives of even slight remoteness were called. Obviously, individual interest in the subject varied widely. [829] [115] [124] [183]

It is important to note that the kinship system bears no relation whatever to the sib system; kinship groupings do not follow sib lines. [602] [614]

The essential principle of the system is that the relative ages of brothers and sisters are given terminological expression, and the terms for their descendants hinge on this. These distinctions appear at every point, yet the curious thing is that age distinctions between siblings have no social existence. Neither I nor my interpreter, with whom I repeatedly discussed the matter, could find any feature of social life which might give rise to this. It may exist, but Mrs. Redbird's opinion was that the terminological distinctions existed only for their own sake. 601 561

Coupled with this basic principle is the fact that half-brothers and half-sisters are considered brother and sister, but only when children of the same mother.[46] The classification of parallel cous- 601

[46] By implication this may also be true of the Yuma and Mohave, but not of Cocopa, Kamia, and Northern Diegueño (Gifford, *Californian Kinship Terminologies*, p. 62; Kroeber, *California Kinship Systems*, p. 341). Terms given for paternal and maternal half-siblings among Yuma and Mohave are identical with those recorded here for the Maricopa. It may therefore be that these Colorado [184] [171]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Kaveltcadom
Yuma

776 823 Sierra Estrella was thought to have a berdache living in it, hence its name, vial,xa", "berdache mountain." As explained above, this mountain gambled with the similarly named mountain near Yuma to see which should lose a warrior, who became a berdache. Presumably these two mountains also were thought to contend for the success of their people in war, because it was said of the Mohawk Mountains:

> It lies midway between the Yuma and the Kaveltcadom, so that it belongs to both people. It does not take one side, but always agrees with the mountain here or at Yuma as to which people shall die.

776 787 In dreams the faunal spirits at least appeared in human guise, or rather, as might be expected, their aspect fluctuated between avian or animal form and the anthropomorphic. "Those who see the coyote, eagle, or buzzard in dreams describe them as a boy or girl going along." "Some people dream of dogs who appear as persons.[11] The dogs tell how they are abused by people and instruct the dreamer to tell this." Dogs are persons; that is why [825] Kutox did not beat his really annoying curs. Again in the vision recounted above: "So the owl turned around and rubbed himself all over. Then the owl stood in front of him in human form." [821] The case is somewhat different with Thunder and Lightning, which were conceived outright as anthropomorphic beings. Such a fluctuating conception of birds and animals would seem an inevitable result of crediting them with human intelligence and speech.

[614] There was no tendency to dream of one's sib totems. This is curious, because some totems, such as buzzard, eagle, and coyote, were repeatedly mentioned as spirits. Perhaps all totems were spirits: this is not clear. The failure to integrate dream experience with the social structure is not surprising, because the [182] totems themselves were left functionless in relation to the sib system. Maricopa thought was accretive, rather than systematizing.

THE SONGS AND SONG CYCLES

533 787 The dream experience had its counterpart in song. The Maricopa say that songs were dreamed. They imply that all songs

[11] As exemplified in the tale of the Dog Champion, p. 396.